

PROCEEDINGS

—OF THE—

Sixth Sunday School Convention

—OF THE—

MARATIME PROVINCES,

—HELD AT—

Summerside, P. E. Island,

September 7th, 1876,

Together with the Constitution adopted by the  
Convention.

J. R. Calhoun, Esq., President.

Summerside, P. E. I. :

Graves & Co., Printers.

1877.

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Simpson, Lot 1  
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Whitmore, St. J

HISTORICAL LIST OF  
*Maritime S. S. Convention.*

1. St. John, N. B., September 7th, 1871, Lieut. Gov. L. A. Wilmot, D. C. L., Fredericton, N. B., President.
2. New Glasgow, N. S., July 19th, 1872, J. S. McLean, Esq., Halifax, N. S., President.
3. Charlottetown, P. E. I., August 14th, 1873; W. B. McNutt, Esq., Halifax, N. S., President.
4. Yarmouth, N. S., August 29th, 1874; W. D. Stewart, Esq., Charlottetown, P. E. I., President.
5. St. John, N. B., September 16th, 1875; E. D. King, Esq., Halifax, N. S., President.
6. Summerside, P. E. I., September 7th, 1876; J. R. Calhoun, Esq., Summerside, P. E. I., President.

List of Delegates.

The Committee on credentials have to report the following:—

BIBLE CHRISTIANS.

Rev. J. H. Collins, Murray Harbor, P. E. I.; Rev. E. A. Tonkin, Summerside, P. E. I.; James Kinley, Lot 8, P. E. I.; J. W. Clark, Summerside, P. E. I.

BAPTISTS.

Rev. J. A. Gordon, Alberton, P. E. I.; Rev. J. Murray, Summerside, P. E. I.; Rev. A. Chipman, Bedeque, P. E. I.; John R. Calhoun, Summerside, P. E. I.; H. Z. Chipman, Halifax, N. S.; E. D. King, Halifax, N. S.; John Bynon, Tryon, P. E. I.; Samuel Simpson, Lot 16, P. E. I.; W. J. Barrs, Wolfville, N. S.; L. C. Layton, Great Village; James E. Masters, St. John, N. B.; C. H. Whitmore, St. John, N. B.

## METHODISTS.

Hon. Judge Young, Charlottetown, P. E. I.; Rev. C. W. Hamilton, Summerside, P. E. I.; Rev. Mr. Lathern, Charlottetown, P. E. I.; Charles Full, do., Wm. Heard, do., W. W. Stumbles, do., George Vasey, Little York, P. E. I.; Rev. Mr. Clark, Margate, P. E. I.; Rev. Jos. Sellers, Bedeque, P. E. I.; Robt. A. Haggerty, Sussex Corner, N. B.; Joseph R. Rogers, Yarmouth, N. S.; J. A. Colpits, Pleasant Vale, N. B.; G. W. Clark, Montrose, P. E. I.; G. M. Leard, Alberton, P. E. I.; Robt. Harvies, Halifax, N. S.; John Eckersley, do., H. R. Narraway, Pictou, N. S.; Chas. McNeill, Summerside, P. E. I.; Major Shakeston, Halifax, N. S.; Thomas Allen, Yarmouth, N. S.; H. B. Smith, St. John, N. B.; W. D. Baskin, Carlton, N. B.; W. Creighton, King's Co., N. B.

## PRESBYTERIANS.

Rev. Robt. S. Patterson, Bedeque, P. E. I.; Rev. R. Laird, Malpeque, P. E. I.; J. McLeod, Charlottetown, P. E. I.; Rev. T. Duncan, do.; Alex. Campbell, Strathalbyn, P. E. I.; Rev. Mr. Archibald, Tryon, P. E. I.; Rev. N. McKay, Summerside, P. E. I.; Rev. H. Crawford, Lot 14, P. E. I.; Rev. C. Fraser, Lot 8, P. E. I.; W. R. Frame, Mount Stewart, P. E. I.; J. D. Irving, Shediac, N. B.; Rev. W. H. Herdman, Pictou, N. S.; Daniel Stewart, Summerside, P. E. I.; James Muirhead, do.; Thom. Brehaut, do.; John Clay, do.; John Scott, Charlottetown, P. E. I.; W. D. Stewart, do.; A. B. McKenzie, do.; Arch. Sinclair, Hamilton, P. E. I.; Robt. Cairns, Freetown, P. E. I.; J. R. McLeod, Strathalbyn, P. E. I.; James Stavert, Bedeque, P. E. I.; A. Anderson, Tyne Valley, P. E. I.; Wm. McIntosh, New Glasgow, N. S.; John McPhee, Pictou, N. S.; Wm. Montgomery, Halifax, N. S.; John Miller, Pictou, N. S.; Geo. Redpath, Carriboo, N. S.; A. Campbell, Colchester, N. S.; W. G. Matheson, New Glasgow, N. S.; Isaac Creighton, Richmond Grove, N. S.; J. P. McDonald, Truro, N. S.; James Morrison, do.; A. D. Fraser, Queen's Co., N. S.; David Chipman, Shediac, N. B.; J. Fraser, do.; James Potter, Halifax, N. S.; Mrs. D. Fraser, Truro, N. S.; John Wright, Steiwack, N. S.; Alex. Mathews, Alberton, P. E. I.; Lemuel Miller, do.; James Brehaut, Lot 17, P. E. I.; Donald Campbell, Lot 16, P. E. I.; B. Ramsay, Lot 14, P. E. I.; A. McKie, New London, P. E. I.; John McKenzie, Strathalbyn, P. E. I.; Robt. McLean, Lot 16, P. E. I.; E. Archibald, Colchester, N. S.; D. Kent, do., A. Malcom, St. John, N. B.; D. Marshall, New Glasgow, N. S.; Isaac McCurdy, Onslow, N. S.; Robt. Barnhill, do.; John Grierson, Halifax, N. S.

F. W. Ha

Frederick

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Lemuel M  
Skinner, Rive

MEMB

E. D. Ki  
town, P. E. I.  
W. Stumbles,*President**Vice Pres*  
Brehaut, Esq.  
N. B.*Secretarie*  
Stumbles, Ch*Treasurer*

## EPISCOPALIANS.

F. W. Hales, Charlottetown, P. E. I.

## CONGREGATIONAL.

Frederick L. Clements, Yarmouth, N. S.;

## BRUNSWICK MISSION CHURCHES.

James Thompson, Halifax, N. S.

## CENTENAL UNION.

Lemuel Northrup, J. H. White, King's Co., N. B.; James Skinner, River John, N. S.

## MEMBERS OF EXECUTIVE COMMITTEE 1875 PRESENT.

E. D. King, Esq., Halifax, N. S.; Judge Young, Charlottetown, P. E. I.; W. G. Matheson, Esq., New Glasgow, N. S.; W. W. Stumbles, Esq., Charlottetown, P. E. I.

## Officers for 1876.

*President*—J. R. Calhoun, Esq., Summerside, P. E. I.*Vice Presidents*—J. W. Barrs, Wolfville, N. S., Thomas Brehaut, Esq., Summerside, P. E. I.; R. A. Haggerty, St. John, N. B.*Secretaries*—W. D. Baskin, Esq., St. John, N. B.; W. W. Stumbles, Charlottetown, P. E. I.; Daniel Stewart, S'Side, P. E. I.*Treasurer*—R. McC. Stavert, Esq., Summerside, P. E. I.

# SIXTH ANNUAL SABBATH SCHOOL CONVENTION.

## First Session.

The Sixth Annual S. S. Convention of the Maritime Provinces was held in the Presbyterian Church, Summerside, P. E. I., Thursday, Sept. 7th, 1876.

After a short time spent in devotional exercises, the President, E. D. King, Esq., took the chair and called the Convention to order by singing the hymn "Nearer my God to Thee," and prayer by the Rev. Mr. Lathern. The President, before retiring from the chair, delivered his valedictory address, in which he expressed himself truly thankful to a kind Providence for the many mercies, and the degree of success which had been vouchsafed to the many Sabbath Schools throughout these Lower Provinces during the year.

A Committee on Nominations was appointed, who had leave to retire and nominate officers for the ensuing year.

In a short time they returned and reported, recommending the following who were elected by acclamation:—

*President*—John R. Calhoun, Esq., Summerside, P. E. I.

*Vice Presidents*—J. W. Barrs, Esq., Wolfville, N. S.; Thomas Brehaut, Esq., Summerside, P. E. I.; R. A. Haggerty, Esq.

*Secretaries*—W. D. Baskin, St. John, N. B.; W. W. Stumbles, Charlottetown, P. E. I.; Daniel Stewart, Summerside, P. E. I.

*Treasurer*—R. McC. Stavert, Summerside, P. E. I.

In the absence of the President elect, Vice President Barrs took the chair, and briefly addressed the Convention. Moved by E. D. King, and seconded by Rev. N. McKay, "That in order to profitably occupy the time until the arrival of the President, dele-

gates be allowed of their respective Bro. E. D. King quite a number he represented the labors of the still greater re one time there quite a number

Judge York Street S. S., C men with silver assembled Sabbath Holy Word. Bro. Chas. Fullport an increase two hundred and

Rev. Mr. H connected with condition. He gaining information taining the elder

The President nominated the following: W. G. Strong, D. James Muirhead, Rev. N. McKay,

The Devotional prayer meeting held at 7 o'clock, a. m., took place in Summerside. Devotional place to be led by

The Business business of the Convention and the subject "to be opened by addresses on the session to commence and heart teaching Convention to close day—first half hour

gates be allowed to make verbal reports of the state and progress of their respective Sabbath Schools during the year." Carried. Bro. E. D. King, of Halifax, reported that during the past year quite a number of conversions had taken place in the school which he represented. This was directly owing to God's blessing upon the labors of the officers and teachers. He hoped for and expected still greater results from their work during the coming year. At one time there was but one Bible Class in the School, but now quite a number were in active operation and doing excellent work.

Judge Young presented an encouraging report from Euston Street S. S., Charlottetown. He said that in his class were old men with silvered locks, sitting side by side with young men, who assembled Sabbath after Sabbath to receive instruction from God's Holy Word. The interest in the class was steadily increasing. Bro. Chas. Full, delegate from the same school was pleased to report an increase of scholars during the past year, they had now two hundred and thirty members on the roll.

Rev. Mr. Herdman, of Pictou, N. S., said the Sabbath School, connected with the church of which he is Pastor, was in a flourishing condition. He had come to this Convention for the purpose of gaining information, more particularly upon the best method of retaining the elder scholars in the School.

The President, J. R. Calhoun, Esq., having taken his seat nominated the following Committees:—On Business—E. D. King, W. G. Strong, David Marshall, F. L. Clements. On Credentials—James Muirhead, A. B. McKenzie, J. McCurdy. On Devotion—Rev. N. McKay, John Grierson, Judge Young.

The Devotional Committee reported, recommending that a prayer meeting be held in this Church to-morrow morning at seven o'clock, a. m., to be conducted by Rev. C. W. Hamilton, of Summerside. Devotional exercises at nine o'clock, a. m., in the same place to be led by Judge Young.

The Business Committee reported recommending that the business of the Convention commence at 9.30 to-morrow morning, and the subject "Ready to teach or the Normal Class" be discussed, to be opened by Rev. Mr. Lathern, to be followed by five minute addresses on the same subject. The business of the afternoon session to commence at 2.30, subject for discussion, "Head teaching and heart teaching, and their relative importance." Sessions of Convention to commence at 9 a. m., 2 p. m., and 7.30 p. m., each day—first half hour to be spent in devotional exercises.

Moved by W. D. Stewart, seconded by Rev. N. McKay:—  
*Resolved*, "That a question box be placed at the door to receive questions from any member of the Convention upon Sabbath School work."

Convention then adjourned to meet at 7.30 in the evening.

### Welcome Meeting.

The Meeting of Welcome to the Delegates was held in the same church at 7.30, p. m. Hon. W. G. Strong occupied the chair. The hymn, "All hail the power of Jesus' name," was sung, a portion of Scripture read and prayer offered, after which the Chairman delivered an address on the objects of the Convention.

A hymn of welcome was sung by the congregation, followed by an address from the President, J. R. Calhoun, Esq., welcoming the delegates on behalf of the people of the town. Responded to by W. D. Stewart, Esq., of Charlottetown. The choir sang "Only an armour bearer," and the Rev. C. W. Hamilton addressed the Convention on behalf of the Churches. David Marshall, Esq., New Glasgow, N. S., responded. The "Ninety and Nine" was sung, followed by an address of welcome on behalf of the Sabbath Schools of Summerside, by Thomas Brehaut, Esq., W. D. Baskin, Esq., of St. John, N. B., made an appropriate reply.

"Rescue the perishing," was sung and the Hon. Judge Young, welcomed the Delegates on behalf of the Island. He was responded to by E. D. King, Esq., of Halifax, N. S. The anthem "Praise God in His Holiness," was sung, prayer offered and the large congregation which crowded the church was dismissed.

### Second Session.

FRIDAY MORNING, Sept. 8th, 1877.

The Convention met in the same Church and spent a half hour in Devotional exercises, opened by singing a hymn, and prayer by Rev. Mr. Duncan. Minutes of last session read and adopted.

The subject "Ready to teach or the Normal Class," was opened with the following address by the

REV. J. LATHRWN :

With some plausibility the objection has been urged against Conventions which, for the promotion of various objects, evangelical, philanthropic and educational, had become a distinguished feature of the age, that they were not sufficiently practical—that

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they were founded only in sentiment—that with the exception of the effervescence of feeling excited, an emotion necessarily superficial and evanescent, nothing was accomplished. But even this result, if there were nothing more—the deepening of sentiment, the diffusion of warmth and fraternal glow, the strengthening of the bonds of Christian unity, was a grand and glorious thing, and an ample compensation, perhaps, for all the expenditure of time and means which they involved.

“Practical people,” says Dr. James Hamilton, when, as an advocate of the evangelical Alliance, he had to combat this objection, “practical people were apt to limit their regards to silver, gold, copper and the sixty elements which constituted the simple substances of the chemists; for all of those simple substances loaves were elaborated, beef and mutton were manufactured, and sovereigns coined. But those who looked a little deeper laid a great stress on powers and agencies which refused to go into the scale of the chemist; and they were constantly thinking of electricity and magnetism and gravitation and the vital force. But practical people should not despise inconspicuous agencies. Without them there would be no staff of life; no cattle upon a thousand hills; and even the solid riches of golden coin would take to themselves wings and fly away.”

And we could not, in the domain of spiritual things, over-estimate the importance of genial love and sympathy—the throbbings and pulsations of deep, deep feeling:

“Blest be the tie that binds  
Our hearts in Christian love,” &c.

In the chemistry of the moral world, the spiritual magnetism thus evoked constituted one of the vital forces of the church; and the imponderables were potent and influential for good.

He was not sure, however, that the charge of not being sufficiently practical was a valid one. Taking this department of Sunday School work, there has been probably in the last five years, more of progress, of approach to completeness and compactness of organization, of attempt to secure for Sunday School Teachers thorough and efficient equipment for their work, of solicitude and faith and prayer brought to bear, by the Church, directly upon this department of Christian work than, perhaps, any previous decade, or even quarter of a century, could show. This had been largely due to the ventilation of practical questions, and the interchange of thought on the part of experienced workers at these modern Councils of the Church.



Sunday Schools. The comprehensive *curriculum* of Dr. Vincent was adopted. The course comprised three levies of nights—the first ten, the second numbering the same as the first, and the third fifteen—twenty-five in all. The first levies, constituting the preparatory course, of ten consecutive evenings, was conducted, with his accustomed thoroughness and vigor, by Rev. G. M. Grant. The successive nights were occupied with the following subjects:

1. The family, the pulpit, the social meeting of the Church, and their relation to the Sunday School.
2. The organization and management of the Sunday School.
3. Duties of Sunday School teachers to the Church, the officers of the school, the parents of the children and the scholars out of school.
4. How to win and retain the attention of our scholars.
5. Countries and nations mentioned in the Bible.
6. Outlines of Bible History and Chronology.
7. Manners and customs of Bible lands.

The second series of subjects extending over ten nights, which by special request of the Committee, had been placed under his own charge, and of which he could, therefore, speak more fully, constituted the course for the junior class.

The following subjects were taken up on the several successive evenings:—

1. The *Sacred Cause* and the classification of books in the authorized version.
2. Bible *Interpretation*, the science which taught us to discover the true meaning of the sacred text we had to consider.

First, *Helps to Interpretation*; right aim and spirits; general knowledge of the objects; construction and contents of the Bible; knowledge of the languages in which the Bible is written; knowledge of sacred geography; knowledge of Bible History and of ancient manners and customs; knowledge of Natural History of the Bible; knowledge of Church History.

Second, *Rules of Interpretation*; primarily to accept the most plain and obvious meaning of the passage; when difficulties occur to study particular passages of Scripture, to ascertain the writer's aim and outline of thought by sentences, paragraphs, chapters, and

even, if necessary, whole books; to compare one Scripture with another; to consider the peculiarities and circumstances of a writer; of several possible interpretations to accept the one most in harmony with the general sense of Scripture; to consider carefully the long accepted opinions of the Church Universal, and the well established decisions of Modern Science.

3. The *Types and Symbols* of the Bible, considered especially with reference to three statements:

First. We found in the Bible, as in all literature, things invisible represented by things visible; things divine by things human; things difficult and obscure by things simple and familiar; qualities of character by qualities of inanimate or unintelligible nature.

Second. The element of comparison in Literature was known under the general name of *figurative* language, and it assumed great variety of forms,—simile, metaphor, allegory, parable, symbol and type—which with their nature and laws, needed to be understood in order to avoid grave and dangerous errors in interpretation.

Third. The whole subject of figurative language, especially as it relates to the study of the poetry and prophecy of the Bible, deserved careful reading and research.

4. The *difficulties* of Scripture, and how to treat them: difficulties arising from certain natural peculiarities of the student; from the prejudices of education; from our sinful tendencies, reproved by the high moral standard of the Bible; from dull, mental and spiritual perceptions; from our limited capacities and the vastness of the subjects treated of in the Bible; from the fact that the Bible made but a partial revelation; from diverse accounts in the Bible, of the same events, by different writers; from the strong *Oriental imagery* in which many Bible truths were recorded; from our comparative ignorance of ancient theories, religious systems, usages and manners of social life, to which frequent allusion is made in the Bible; from the supernatural, the miraculous elements of the Bible; from corruptions in ancient manuscripts, errors in translation and interpretation; from the want of perfect harmony between the various and ever varying teachings of Natural Science and the apparent teachings of the Bible.

5. The *Natural History* of the Bible, with special reference to astronomy, meteorology, mineralogy, botany and zoology.

6. The records; the mountains; the lakes, distant

7. The seas, rivers, geographic lines of

8. *Topics*  
An interesting several methods Elliptical, the

The drill general teaching.

The Analytical elements:

First, their specific

Second, and expressive earlier or later

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In regard possible methods decided preference, as far as possible should be expressed should be adequate that would at once or ludicrous, serious idea—that the scrap books should be made—that far that Bible fact account—that the pupil could lesson than the

6. The *Geography* of the Bible: the earliest Geographical records; the most ancient inhabitants of Palestine; the ancient Canaanites; the tribal divisions of Israel; the river Jordan, sources, lakes, distances, depressions, &c.

7. The *Geography* of the Bible: the principal mountains, seas, rivers, valleys and deserts of Bible Lands; and the Geographic lines of Palestine.

8. *Topic Teaching*. How to win and how to hold attention. An interesting discussion took place, on the eighth evening, on the several methods which might most advantageously be employed; the Elliptical, the Analytical and the Illustrative.

The drill was thorough, and will convey some idea of the general teaching.

The Analytical Plan, to be exhaustive, should comprise four elements:

First, the *verbal* words and phrases—their ordinary use, and their specific Bible meaning.

Second. The historic element; persons, places, dates, actions and expressions—connected with other events of Bible history, earlier or later—peculiarities of manners and customs.

Third. The doctrinal element, in relation to God, to man, to Redemption.

Fourth, the practical element: concerning the Divine and Human—the first and second table of the Law.

In regard to the Illustrative mode of teaching, to which, of all possible methods, following the example of the Great Teacher, the decided preference was given, it was urged that *Illustrations* should be, as far as possible, within the range of knowledge, that they should be expressed in simple and intelligible language—that there should be adaptation to the subjects, analogies and resemblances that would at once strike the mind—that they should not be trifling or ludicrous, such as would only provoke a smile without fixing an idea—that the teachings of Christ should be the grand model—that scrap books should be kept for the preservation of suitable incidents—that familiar facts of every day life should be freely used—that Bible facts, narratives, parables should constantly be turned to account—that it was always to be remembered, in word picturing, the pupil could acquire no more definite and vivid view of the lesson than the teacher himself possessed that too many illus-

trations ought not to be employed—that the best illustrations were those which came spontaneously to the teacher who endeavoring to make clear to the class that which was already clear to his own mind.

9. The utility and method of *Questioning*: “the act or process of *incomplete Statement* of a fact or proposition by which the mind was incited and directed to the examination of a subject, in order to complete the statement of the fact or proposition suggested.” It was designed to measure the pupil’s mental capacity and information; to stimulate the pupils’ thirst for information to assist the pupils in the laborious process of intellectual inquiry, and to prove the teacher’s work.

In questioning we had to tell but little, that there might be more room for telling in the answers, to talk but little between the questions, that there might be more time for asking questions, to tax memory, judgment, invention and conscience, to avoid frivolous, useless, and unanswerable questions; to avoid obscurity in the style of questions; to guard against monotony of voice and manner, to be careful not to indulge in ridicule, sarcasm and uncomfortable criticisms in asking questions.

10. The *week day* work of the Sunday School Teacher: He should know the world in which his pupils lived—the social, religious, Bible, business, literary world. He ought to become acquainted with its range of thought, vocabulary, charms, perils, and personal influences. He ought to elevate and improve the world in which his pupils lived—by bringing to it a better social influence, a wholesome religious literature, bringing the pupils to Church—to his own house—to the Saviour.

He had in this outline mainly summarized the course of Dr. Vincent. It was impossible within the limits of a single paper to show the manner in the range of their treatment. As far as practicable, he had complied with the request of the committee.

There had been text books appointed for the course. Papers on the various subjects had been read and discussed, and some of these had been really valuable productions—exhaustive in treatment and careful in composition. One of these essays by Mr. Grierson, richly suggestive, he would be glad to have reproduced at the Convention.

The last series, of a more doctrinal nature, constituting the senior class, would be the work of next winter.

It had hold an exam

The mee minutes bein gomery, W. Young, Rev. Bro. McQuin mittee was ca delegates ha sible for the took place up in the appoin W. G. Mathe

The busi session, and t

Conventio 3 o'clock, Pre adopted.

The Rev. lution embody by Rev. Mr. I mal Class,” su

That the School Teacher importance to Sabbath School of teachers and

That whil discussed by te and systematic great promin teach? along might profitabl the pupil teach

Therefore K principles to pr practicable by other suitable n their important

It had been proposed at the close of the complete course, to hold an examination by which results would be tested.

The meeting was thrown open for discussion of the subject, five minutes being allowed each speaker. Bros. J. W. Barrs, W. Montgomery, W. Carruthers, Rev. T. Duncan, E. D. King, Judge Young, Rev. E. A. Tonkin, Rev. R. Laird, Rev. H. Crawford and Bro. McQuinn, took part in the discussion. The credential committee was called upon to report, but owing to the fact that all delegates had not handed in their credentials, it was impossible for the committee to give a full report. A short discussion took place upon the incomplete state of the statistics which resulted in the appointment of the statistical committee consisting of Bros. W. G. Matheson, R. A. Haggerty and Hon. Jas. Muirhead.

The business committee reported the work for the afternoon session, and the session was closed with singing and prayer.

### Third Session.

FRIDAY, September 8th, 1876.

Convention met at half past two; half hour devotional exercises; 3 o'clock, President in the chair. Minutes of last session read and adopted.

The Rev. Robt. Laird having been appointed to prepare a resolution embodying the main ideas suggested by the discussion opened by Rev. Mr. Lathern on the subject "Ready to teach or the Normal Class," submitted the following, which was adopted:

That the establishment of normal classes, composed of Sabbath School Teachers, and prospective teachers, is of great and growing importance to the efficiency and increased interest and success of Sabbath Schools, adopted as they are both to increase the knowledge of teachers and to stimulate and encourage them in their labors.

That while instruction on the various subjects required to be discussed by teachers, and those collateral to them, should be clearly and systematically imparted at these classes by competent teachers, great prominence should also be given to the question, "How to teach?" along with the frequent conducting of a class, which also might profitably be turned into an experimental class for practice by the pupil teachers under the supervision of the Teacher.

*Therefore Resolved*, that this Convention endeavor to reduce these principles to practice, by the effort to establish such classes where practicable by pastors or other qualified persons, or to attempt by other suitable means to secure that teachers be better equipped for their important work.

The following delegates reported from their respective schools :  
Mr. R. N. Narraway, of the Methodist S. S., Pictou, N. S., and also  
a written report from the Prince Street Presbyterian Sabbath  
School of the same place.

Rev. J. A. Gordon, of the Baptist S. S. Convention P. E. I.  
G. W. Matheson, Esq., of the Teachers Association, New Glas-  
gow, N. S. ; David Marshall, Esq., of the same town.

The subject for discussion, "*Head and heart teaching and their  
relative importance,*" was then opened by

REV. R. S. PATTERSON, P. E. I. :

Teaching is the imparting of knowledge, and knowledge is of  
two kind, secular and religious. The first is that which is communi-  
cated in our common schools and colleges, such as reading, writing,  
arithmetic, Grammar and other branches of learning too num-  
erous to mention ; the last that which relates to God, to Christ, to  
our own character, the plan of salvation and the way of duty. It  
is to this last that our subject refers. It is this knowledge that  
the Sabbath School teacher is especially to impart.

Now there are two kinds of teaching here mentioned, *head* teach-  
ing and *heart* teaching. First—*Head* teaching. This consists in  
informing the understanding, the imparting of speculative knowl-  
edge. This is necessary in its own place. It is indispensably re-  
quisite. We cannot be saved without a certain amount of it. It  
must, therefore, be imparted by the teacher. The scholar must  
be made acquainted with the great fundamental articles of reli-  
gion, the nature and perfections of God, the character, person  
and office of Christ, his own lost condition by nature, the way of  
recovery by Jesus Christ, pardon through His Blood, acceptance  
through his obedience, regeneration and sanctification by His  
Spirit, and eternal life through His merits. That the teacher may  
be fitted to impart this knowledge he must possess it himself. And  
how is he to obtain it? What is the source from which it must  
come? To this we answer from the Bible. It contains the words  
of eternal life. It makes known that wonderful scheme of mercy  
which God has devised. The Sabbath School teacher, therefore,  
most carefully study his Bible, must examine its marginal refer-  
ences, have his concordance beside him, compare scripture with  
scripture, as it is its own best interpreter. He may make use of  
commentaries, only giving his assent to nothing in them but what  
accords with scripture. In addition to all this he must seek by

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prayer the influence of the spirit to open his understanding to understand the scriptures. He will best understand the Bible who studies it on his knees.

It is necessary that the Sabbath School Teacher should study each lesson before going to his class, not depending upon his general knowledge or his faculty of expression, without special preparation. It is said of the celebrated Dr. Chalmers that when he had a class of Moral Philosophy in St. Andrews College, he had also a class of poor children on the Sabbath, and for them he also made special preparation, as well as for his class in Moral Philosophy. The teacher also must see that the children comprehend the lesson. For this purpose he must make use of the catechetical form of instruction. In this way their faculties will be best called into exercise. Some teachers may have a greater natural fitness for imparting instruction than others, but it is wonderful how much persevering efforts will accomplish.

We come now to the second thing, heart teaching. This does not consist merely in imparting of speculative knowledge of divine things, in informing the understanding. This indeed is supposed, but is not all. Heart teaching is that which produces a change of disposition, a renovation of the soul. This of course is the work of God. It belongs to him to impart it. No man can do this. No matter what his talents may be, no matter what his learning may be, no matter what his eloquence may be, he cannot impart this heart teaching. It is written in the prophets concerning those that have it they shall be taught of God. Without this heart teaching none will come to Christ. "No man can come unto me," says Christ, "except the Father who hath sent me draw him." But all those who have this teaching come to Christ. "Every man that hath learned and heard of the Father cometh unto me," says the Saviour.

How very important, then, this heart teaching! How far superior to any mere head teaching. We may profess an accurate knowledge of the doctrines of the gospel, we may be able clearly to distinguish between truth and error; to point out the faults of others; but if our knowledge be only speculative, if it influence not the heart nor reform the life, it will not avail for salvation. It will only add to our condemnation. "To him that knoweth to do good and doeth it not, to him it is sin." "The servant who knew his lord's will and did it not, was beaten with many stripes." But if ye know these things, happy are ye if do them.

Heart teaching is from God, but then there are means to be used that we may be successful in obtaining it. It is God only that can make the grain of the farmer to grow. But he does not, on this account set down in indolence and say, "it is God only that can give me a crop and therefore it is no use for me to do anything." On the other hand he carefully cultivates the soil. He plows and harrows it, he deposits the seed in the earth, carefully covers it, and then looks to God for the blessing. So the Sabbath School teacher is to do. He is in the first place to use the means; and what are some of these means? One of these is great earnestness. It has been asked, "what are the elements of Mr. Moody's power. He is not a man of much education or culture, he is abrupt and blunt in his language, his speech bristles with Americanism, his voice is sharp, colloquial and rapid, he makes no pretensions to finished or elaborate composition, but he is in downright earnest. He believes what he says, he says it as if he believed it, and he expects his audience to believe it. So the Sabbath School teacher if he would be successful must be deeply in earnest. The children can easily discern whether he is so or not, and it is astonishing what effect earnestness will have upon them. And can Sabbath School teachers fail to be in earnest when they think of the worth of a soul and the awful catastrophe of a lost soul. "What would be the funeral obsequies," says the eloquent Robt. Hall, "of a lost soul, if we may be allowed to indulge the thought. Where could we find tears fit to be wept at such a spectacle, or could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed adequate to the occasion? Would it suffice the sun should veil his light or the moon her brightness, to cover the ocean with mourning and the heavens with sackcloth? Could the whole fabric of nature become vocal and animated, could it utter a groan too deep or cries too piercing to express the magnitude and extent of such a catastrophe." If such, then, be the value of the soul can Sabbath School teachers be too earnest in pleading with their scholars to come to Christ. We give here an instance of earnestness. It took place at the free breakfast for the abject poor. A young lady saw a young man passing her up and down the side of the tent his face indicating that he was anxious and uneasy. She went up to him and asked him if he was a Christian? "No, but I am going to be," he answered hurriedly, "but not just now, I am not just ready." "But now," said she, "is the accepted time and you may be called into eternity any moment." O! but I will be a christian, yes I will, but I am not just ready, I will think about it, I will think about it. The lady again said, the first thing he

was to do was had heard the woman who had the tent intended her way home and the lady in a hurried way had told me that I was saying this a little passage in his said: "Please that worketh in his faith is counted listened most fact, God says his soul, and a and said: "I will you all the day

Another thing he should rely another element for effect writer, "every degrees of concern the meeting furnished it. He said of one who delirious Lords. He talked message." So reliance upon D

Another thing with the scholars the conversion of them in the A teacher had converted. He was by a friend to try of them to remain to come to Christ with all the other workers for Christ

The last thing

was to do was to receive Christ. Just at that moment one who had heard the conversation stepped up and told the man of a woman who had been at the tent on Sabbath morning, and left the tent intending to return at noon, but dropped down dead on her way home. The man was much impressed by the incident, and the lady again urged him to receive Christ at once. In his hurried way he said, "I must work, I must do something, do not tell me that I can be saved without doing anything." As he was saying this a little boy, 11 years of age, who had been seeking out a passage in his Bible, touching the lady and holding out the Bible, said: "Please read that to him." It was Romans 4x5: "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." The lady read it, and the man listened most attentively, and after a little exclaimed: "It is a fact, God says it." "*To him that worketh not.*" The word entered his soul, and after some conversation, he grasped the lady's hand and said: "I never saw anybody so earnest as you. I will thank you all the days of my life."

Another thing necessary in the Sabbath School teacher is that he should rely entirely upon the blessing of God for success. This is another element of Mr. Moody's power. He seems to rely absolutely for effect upon the Divine power. "Of course," says the writer, "every true preacher does this, but with very different degrees of conscious expectation and trust. Mr. Moody goes to the meeting fully expecting the Divine presence, because he has asked it. He speaks with the boldness, fearlessness and directness of one who delivers a message from the King of Kings and Lord of Lords. He takes pains to have his own heart in the spirit of his message." So the Sabbath School teacher must have his entire reliance upon Divine power for success.

Another thing of the utmost importance is personal dealing with the scholars. Often when teachers had long failed to effect the conversion of the scholars, although very earnestly addressing them in the class, by personal dealing they have succeeded. A teacher had a class of five young ladies. None of them were converted. He was distracted on this account. He was advised by a friend to try personal dealing. He accordingly requested one of them to remain after the others. He earnestly entreated her to come to Christ. She did so. He pursued a similar course with all the others with similar success, and all became earnest workers for Christ.

The last thing which we shall mention is that teachers must

be much in prayer for a blessing upon their teaching, not only in the class, but at their own homes, and it would be well to pray for each scholar individually in their private dwelling. It is the blessing of the Lord alone that can give success. God gives that Holy Spirit to them that ask him.

This address was followed by an animated discussion participated in by Rev'ds N. McKay, R. Laird, W. Archibald, H. J. Clarke, Jos. Sellar, J. H. Collins, H. Crawford, J. Murray, Mr. Herdman and Messrs. W. Montgomery, J. Grierson, J. Thompson, W. W. Stumbles, E. D. King, Jas. Stavert.

Reports from S. Schools were next received from A. Mathews, of Alberton, P. E. I., A. B. McKenzie, of Zion Church, Charlottetown, Rev. Mr. Sellar, of Bedeque, P. E. I., Wm. McIntosh, of New Glasgow, N. S. Convention then adjourned to meet in the evening at 7.30.

#### Fourth Session.

The evening session opened at 7.30, same day and place, with devotional exercises, led by Mr. Carruthers.

At 8 o'clock the President took the chair. Minutes of last meeting read and approved.

The subject of discussion, "The Incorruptible Seed, and how to sow it," was opened by the

REV. J. H. COLLINS:

Seed is that substance produced by plants from which new plants are generated. To-night I am called to speak of "Incorruptible Seed," by which we are to understand that is a substance which can never decay. We have read of grain taken from the hand of an Egyptian mummy producing grain, having retained the vital principle for thousands of years; but in order that the seed might grow, death was necessary, for that which is sown is not quickened except it die, therefore that could not be incorruptible seed, for the very word incorruptible signifies impossibility of decay. We must seek for the incorruptible seed, in some other direction. In the 8th chap. of the gospel by St. Luke we find the Word of God is called seed, and although John calls Jesus "The Word," by which we learn that the Incarnate God is the incorruptible seed. Yet the Holy Scriptures are the Incarnate word, manifested, or revealed, or brought nigh to man, consequently the written word, or the principles which it contains is the In- corruptible Seed, of which we

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are called upon to speak, and which we are commanded to sow, for the word of the Lord endureth forever. For a concise summary of what the word of God contains the 13th chap. 1 Cor. affords a beautiful example. The abiding graces, or the ever living principles—faith, hope, love, are the pith of the Gospel; the vital part of everything Christian; the incentives to duty, and the crowning joy of privilege.

Can we sow *Faith*? Yes. "For how can they believe in Him of whom they have not heard; and how can they hear without a preacher? Knowledge must be imparted before faith can take place, therefore, by telling the story of the Cross, we are giving the children something to believe, and actually sowing faith in the childheart.

Can we sow *Hope*? Certainly, for the Gospel reveals man's immortality, unfolds the mysteries of eternal life, throws heaven open to his gaze, and tells of glory and ever-increasing joy in the presence of the Lamb. We get all the inspiration of hope from the revealed word; and it is our privilege and duty to teach that word to the children.

Can we sow *Love*? Most assuredly, for God's word tells of love to God and to our fellowmen. It speaks of God's love to us, and declares that everything lovely and of good report should be cherished by us. Love is the gospel epitomized, the Alpha and Omega of Bible teaching. Love is the only qualification for heaven; and heaven itself is love. Without love there could be neither faith nor hope, and where love is faith and hope can never cease. For now ABIDETH *Faith, Hope, Love*, but the greatest of these is love. The *greatest* because love produces faith and hope, and the *greatest* because faith and hope culminates in love. This is the incorruptible seed which we must sow, and which shall bear fruit to the glory of God, and to our own exaltation and honor.

How shall we sow it? Let the husbandman teach us a lesson. Isaiah in the 28th chap. 24th and 25th verses asks, "Doth the plowman plow all day to sow; doth he open and break the clods of the ground?" This is an interrogative form of making a strong affirmation, describing the manner of preparing the soil. Then he makes plain or smooth the face of the earth, before he casts in the grain. Is there any thing which answers to this in the world of religious instruction? We think so. Obedience is not natural to a child; hence the first work of a teacher is to subdue the will. This is not always an easy task; but it will be easier accomplished when love for the child's well being is manifested in the treatment given.

Thus the soil of the heart is prepared by teaching the child obedience, and by winning its affections; and now you may scatter in the seeds of truth which cannot fail to take root and grow.

Then, let what is sown be sown in *humility* and *dependence* upon God. Remember that "Paul may plant, and Apollos may water, but God giveth the increase; but also bear in mind that "he which goeth forth and weepeth, bearing precious seed, shall doubtless return with rejoicing, bringing his sheaves with him." While the soul is humbled, because of our insufficiency, let faith be strong because of the promises of God.

Sow also in *full expectation* of a crop, being assured by the Lord himself, that His word shall not return unto him void; but it shall accomplish that which he pleaseth, and prosper in the thing whereto he sent it. There is nothing more dishonoring to God or more inimical to success, than telling the truth as if it were false; performing duty without expecting present results.

Then we should sow *constantly*, for the blessing of the Lord resteth upon those who sow beside all waters; and let us *persevere* in sowing for the command of the Master is, "in the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, this or that, or whether they shall be both alike, good."

Spiritual plowman, sharpen thy ploughshare with the Spirit. Spiritual sower, dip thy seed in the Spirit, so shall it germinate; and ask the spirit to give the grace and wisdom to scatter the seed so that it may fall in the right furrows. Amen.

The Rev. Mr. Clarke, Rev. Mr. Gordon, and Wm. Montgomery, Esq., also addressed the Convention on the same subject.

A collection was taken up, after which the meeting closed with singing and prayer.

### Fifth Session.

SATURDAY MORNING, Sept. 9th, 1876.

The devotional exercises commenced at 9, a. m. The President took the chair at 10, and called the Convention to order.

Minutes of last session read and adopted. Verbal reports were received from the Hon. W. G. Strong, of Summerside, P. E. I., Bro. McQuin, New Glasgow, N. S., Rev. H. Crawford, Richmond Bay, P. E. I., Bros. Corning, of Yarmouth, N. S., J. Pettie, of

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Halifax, N. S., Jas. Thompson, of Halifax, F. L. Clements, Yarmouth, Robt. Barnhill, of Onslow, N. S., Robt. Vessy, Little York, P. E. I., W. D. Baskin, St. John, N. B., and Miss King, of Truro, N. S., Bros Isaac Creighton, Richmond, Halifax, and Geo. Laird, of Alberton, P. E. I.

The Hon. Judge Young introduced Bro. Donham, of Portland, Maine, who addressed the Convention at some length. On motion it was resolved that 400 copies of the proceedings of this meeting of the Convention be printed and held for sale by the Secretary at ten cents per copy.

The Rev. Mr. Gordon reported from the Baptist Convention, having twenty Schools and 1000 scholars under its direction. W. W. Stumbles, from Prince Street, Charlottetown, Methodist S. S., reported 624 scholars, 46 teachers and 7 officers.

Hon. Judge Young submitted a resolution summarizing the speeches delivered by Rev. J. H. Collins, Rev. Mr. Clarke, Rev. Mr. Gordon and Wm. Montgomery, Esq., on the subject, "The incorruptible seed, and how to sow it."

*Resolved*, That after the able, eloquent and exhaustive addresses of the Revs. Messrs. Collins, Clarke and Gordon, and of Wm. Montgomery, Esquire, upon the following topic:—"The incorruptible Seed, and how to sow it," it is self-evident, that the incorruptible or imperishable Seed, is the "eternal word." The word of God, revealed to us in the Book of Books—the Blessed Bible given to Man, through the inspiration of the Holy Ghost; and that the best way for the Teacher to sow it, is first, thoroughly to understand it himself, by searching the scriptures, and by asking God to aid him, by His spirit; and then secondly, to impart it to the taught, prayerfully, lovingly, kindly, patiently, quietly, honestly, faithfully and perseveringly,—ever remembering however, that a Paul may plant, an Apollos water; but that it is God alone, who giveth the increase.

The Rev. C. W. Hamilton submitted the following on "Head teaching and heart teaching:"

*Whereas*, It is the opinion of this Convention that Head-teaching is of importance as being only an instrumental means of reaching the heart, and may, therefore, be secured without savingly affecting the heart; that, since to instruct the head the interest of the scholars must be had, every appropriate means should be used to secure their interest; and that while after every possible means within the scope of human wisdom to devise and human power to exercise has been used, the Holy Ghost alone can savingly instruct the heart:—

*Therefore Resolved*:—That it is of the utmost importance that

correct views of the fundamental truths of the scriptures be clearly presented to the scholar; that the saving power of those truths be definitely experienced by the persons presenting them; and that in the presenting of them there be always earnestness, dependence upon the immediate presence and aid of the spirit, individual dealing and importunate prayer.

The subject "Qualification and duties of Superintendents," was opened by

J. W. BARRS, ESQ., OF WOLFFVILLE, N. S.

On commencing to discuss the above subject J. W. Barrs, of Wolfville, N. S., remarked, that in his opinion, no one matter before this Convention was of more importance than this first on the programme. A Sunday School may be filled with attentive scholars, with suitable teachers; and have a good library, but if it lacks a good and efficient Superintendent it will make but indifferent progress. It is often difficult to find the right man to fill this situation. Were he asked to suggest a person, he would, say do not choose the Pastor of a church; his duties are of a higher order, his time is occupied with other weighty matters, and if he undertake this duty also, he usually attempts more than he can perform. The S. School work is especially necessary for the occupation of the lay members of the church, and should, as far as possible be left in their hands. The Pastor is the true adviser of the Superintendent and can aid him much in his work; when, in return, the Superintendent can aid the Pastor by keeping him informed of the state and standing of the young under his charge, connected with the Church and Congregation; so thus mutual aid is afforded which does not exist when the Pastor is himself the Superintendent.

He would not select an *aged man* to fill this situation, as age is too often void of activity, and sympathy for the young is greatly blunted. But one that has continued in the office from youth to old age should not be lightly removed, but should receive the esteem he so justly merits. There is objection, likewise, to the *very young*, as their experience is immature, and their influence with teachers and scholars not felt as it should be. A *middle aged, married man* should be preferred; not too old to be wedded to obsolete ideas, nor too young to hastily adopt untried projects. A *married man*, because a majority of his teachers will be young females, who would on that account more readily confide in him. He enquired, who was to choose the Superintendent? and suggested not the Pastor of the Church as his duties did not especially fit him to choose the party most desirable from the members of his charge, and his par-

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tiality might lead him to an unsuitable selection. Nor the church, as too often it would select one of its number esteemed for piety and age, irrespective of other important qualifications. But the teachers well qualified to judge should select the Presiding Officer of the School, and he should be presented by them to the Church for its adoption, and thus the work would be essentially that of the Church, and the Superintendent would feel to have its support in its contributions, its sympathies and its prayers.

The *Qualifications* of a Superintendent are so numerous that we can only mention a few of them. He must be of *undoubted piety*. This would seem to be unquestioned, but we occasionally find filling the situation *non-professors* of religion, who assume to teach others what they have not learned themselves. He should possess an agreeable and genial temper, as kindness and pleasantness will do more to win respect and correct irregularities, than will scolding and faultfinding. The Superintendent must essentially be a person of *punctuality, system, and order*. Unless he be in his place waiting the time for opening the services, he will soon find his teachers and their scholars late in their attendance. Unless he open and close *punctually* at the *appointed* time, he will soon find that he is not trusted and the children become restless in their classes. System will lead him to see that the opening and closing services should be short, and these can be varied to suit the views of the teachers and scholars, and in doing this a sufficient time will be given within *the hour* for the teaching of the lesson. The Superintendent should be a person of *financial benevolence*, as by example he will teach quite as powerfully in urging on his teachers and scholars to contribute to Missionary objects, as he could do by his precepts. His duty is not only to open and close the school (either personally or by others at his request) but to arrange the classes, select the teachers, and grade the scholars. In doing this tact and judgment are both necessary, as teachers often like to choose their class and scholars not unfrequently wish to select their teacher, when neither would be desirable. The Superintendent should be very courteous to strangers and others visiting the school, and kindly invite them to participate in its exercises when practicable, he should aim to interest the parents of scholars in the school by becoming acquainted with them, and should seek an intimacy with both teachers and scholars and by an outstretched hand and pleasant smile invite their confidence at all times. The Superintendent must have *tact* in summing up or reviewing the lesson at the close of the session, he should in a few, *well chosen words* draw the attention of the children to the leading thought in the lesson studied, and try by a gentle pleasing

process to place the truth before them, dealing with the *heart* and *conscience* in the simplest and most faithful manner possible. In this service scholars will be interested for a few minutes, when a long prosy address will not be listened to. The Superintendent to have influence must walk circumspectly *out* of School as well as in it, as children are close observers, and will fail to respect one whose light and trifling conduct is conspicuously noticable in unguarded moments. In fact, a Superintendent requires much grace to be watchful as he is ever watched by those whom he cannot but influence, he must be wise as a serpent and harmless as a dove. Then with the foregoing qualification may he hope to succeed in the important position of a Sabbath School Superintendant.

After singing and prayer the Convention adjourned to meet at 3 o'clock, p. m.

### Sixth Session.

SATURDAY, Sept. 9th, 1876.

2 o'clock, p. m. After half an hour spent in devotional exercises, Vice President Barrs took the chair and the business of the Convention was resumed. Minutes of last session read and approved.

Reports were received from Hon. Jas. Muirhead, Summerside, P. E. I., Bro. J. A. Colpits, Pleasant Vale, N. B., and Bro. J. McCurdy, Onslow, N. S. A few minutes were spent in the further discussion of the subject opened by J. W. Barrs, Esq., in which Wm. Montgomery, Esq., Revd's Mr. Clark and E. A. Tonkin took part.

Mr. John Grierson, of Halifax, N. S., opened the question, "The week day work of Sabbath School teachers," with an address full of practical information, pithy and to the point. He was followed by Rev. N. McKay. The next subject "Teachers Meeting, how to get and how to guide," was opened by E. D. King, Esq., of Halifax, N. S., followed by Bros. Marshall, Grierson and Montgomery.

The following questions were drawn from the question box: "How best to conduct Infant Classes?" "What are the most satisfactory exercises, and how long should the sessions be?" "What is the especial duty of our S. S. workers in reference to the habits of scholars using intoxicating drinks and tobacco?" "Is it wise to introduce pledges to abstain from these habits?" "How can a Superintendent carry out the suggestion of Mr. Barrs if the teachers will not support him, but insist on a way of their own."

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A report from the late Treasurer was received showing a balance in hand of \$39.78 which amount was handed to Robt. McC. Stavert, the Treasurer elect. Report adopted. D. Stewart read a communication from Nathan Hilton, Esq., of Yarmouth, N. S., stating that he had paid the sum of \$25 for expenses of the Rev. H. M. Parsons, of Boston, to the Convention held at Yarmouth, desiring to be reimbursed. Letter handed to the Executive Committee, with several bills for Printing, &c. Moved by Rev. N. McKay and seconded by Rev. C. W. Hamilton. *Resolved*, That a model teachers's meeting consisting of members of the Convention and S. S. Teacher of Summerside be held in this church at 9.30 to-morrow (Sunday) morning, the subject "the lesson for the day."

### Seventh Session.

SATURDAY, Sept. 9th, 1876.

7.30 p. m. After devotional exercises the President, J. R. Calhoun, Esq., took the chair, and opened the last session of the Convention by singing and prayer.

Minutes of last session read and passed. The following with reference to the question "What is the special duty of S. S. workers in reference to the habits of scholars using intoxicating drinks and tobacco.—Should the pledge be introduced?" was submitted by Bro. Corning of Yarmouth, N. S. "In reply to this most important question, we feel that the neglect to offer each child under our teaching, the protection which the pledge affords them from those most pernicious and disastrous habits would be a neglect of duty. *Therefore Resolved*, That the Secretary be instructed to draw up a form of pledge to be embodied in the minutes of the Convention.

### Pledge.

We, whose names are signed within, do solemnly promise to abstain from the use of all Spirituous or Malt Liquors, Wine or Cider, as a beverage; also, from the use of Tobacco in any form.

The subject for discussion, "The Family the Church and the Sabbath School, Unity of interest demands united effort," was opened by Rev. N. McKay, followed by J. W. Barss, Esq.

*Resolved*, That unity of interest in the Family, the Church and the Sabbath School, causes all efforts in Christian training, to be crowned with success, through the blessings of our heavenly Father.

A short address was given by Mr. Grierson on the importance of

leading children to Jesus while young, and some of the means to be used to bring about the desired effect. It was resolved that the Convention meet at Halifax, N. S., next year, at such time as the Executive Committee shall decide.

The following motion of thanks was unanimously adopted by the Convention.

*Resolved*, That the thanks of this Convention be tendered to the trustees of the Presbyterian Church for the use of this building, to the excellent choir that assisted so materially in making the meetings so interesting and attractive, also to the P. E. I. Steam Navigation Company, the Intercolonial and P. E. I. Railways, which conveyed the delegates to the Convention and back home at reduced fares. The following resolution was submitted by the Rev. N. McKay seconded by Mr. Isaac McCurdy.

*Whereas*, The proper observance of the Lords' Day by all classes of the Community is necessary to the proper prosecution of Christian work generally and especially of Sabbath School work, and :

*Whereas*, A Convention of Christian people to take steps to secure a better observance of the Lords' Day in connexion with the traffic on the Intercolonial Railway, is summoned to meet in Truro, Nova Scotia, during the ensuing week :

*Therefore Resolved*, That this Convention transmit to the Convention about to meet in Truro in connexion with Sabbath observance, our Christian salutations with a cordial expression of our sympathy with them in the object of their meeting, and an assurance of our prayers for the complete success of their endeavors to suppress Sabbath desecration.

*Resolved*, That the Rev. N. McKay be deputed to attend said Convention at Truro, after which the Convention adjourned to meet next year in Halifax, N. S.

### Mass Meeting of the Sabbath School Children.

A Mass meeting of the Children and Sabbath School Workers was held in Ludlow Hall at 3 p. m., on Sunday. About one thousand persons were present and the proceedings were most interesting.

### Farewell Meeting

Was held in the same place on Sunday evening. It was unquestionably the largest, and one of the most impressive meetings ever held in Summerside. Several interesting addresses were delivered and many beautiful selections were ably rendered by the choir.

At the close of the meeting the delegates clasped hands in a friendly way, expressing their appreciation of the work, then, taking their departure.



# CONSTITUTION.

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ART. I. This organization shall be known as the SABBATH SCHOOL TEACHERS' CONVENTION OF THE MARITIME PROVINCES.

ART. II. The object of this Convention shall be to seek to give increased efficiency to our Sabbath Schools, and to advance by every practicable means the Sabbath School cause generally within the limits of the organization.

ART. III. This Convention shall be composed of all Pastors of Churches and Superintendents of Sabbath Schools connected with the various evangelical denominations within its limits, who shall be members *ex officio*, and of delegates from all the Sabbath Schools, S. S. Societies, S. S. Teachers' Associations, and within such limits each of which shall be entitled to be represented by one delegate.

ART. IV. The officers of this Convention shall consist of a President, two or more Vice Presidents, a Secretary, two Assistant Secretaries, and a Treasurer, who, together with five other members, shall constitute an Executive Committee, all of whom shall be elected annually, in such manner as the Convention may designate immediately after its annual meeting shall have been called to order. These officers shall continue in office until their successors are appointed. Five members of this Committee to constitute a quorum.

ART. V. There shall be an Annual meeting of this Convention held at such time and place as shall have been previously determined and designated by the Executive Committee, when the Secretary and Treasurer shall report, the officers shall be chosen, and any other appropriate business transacted.

ART. VI. The Executive Committee shall have power to make By-laws for their own government, provided that such By-Laws be not inconsistent with this Constitution.

ART. VII. This constitution may be amended at any Annual Meeting, with the concurrence of two-thirds of the members present.